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Notes on the Terms and the Kinship System of the Tucano
[Notas Sobre los Términos y el Sistema de Parentesco de los Tukano]

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/121/ Notes on the Terms and the Kinship System of the Tukano

by Marcos Pulop

/Page 122 is blank. An errata sheet appears between pp. 122 and 123. The errata have been corrected in the text of the translation./

/123/ The material that is presented here was collected in the period between June 11 and September 9, 1954, during our stay in the hamlet /Sp. caserío/ of Guadalajara, located on the Paca River, a tributary of the Papurí /Papury/ River, in the Comisaría Especial del Vaupés /Uaupés/. Performing the duties of informant and interpreter were Marcos Sierra and Manuel Sierra, respectively, two blood brothers, members of the patrilineal sib /Sp. sib/ Urémiri Sáraro and of the phratry /Sp. fratría/ Yepá Bajuári Majsá.

As the investigation went deeper, we became aware of the existence of five phratries, located at great distances from one another, and each one of them speaking a different idiom, since they have adopted the language of their nearest neighbors. It could be proved, nevertheless, that there is a consciousness of tribal unity upon observing the conduct of native members of other phratries each time that these landed or spent the night in Guadalajara. On each occasion the Tukano /Tucano/ visitors who did not belong to the Yepá Bajuári Majsá phratry used the correspondent kinship terms in their dealings with the Sierra brothers (Urémiri Sáraro sib), and when they were asked to which tribe they belonged, they answered that it was to the tribe Yepá Majsá (Yepá = Land; Majsá = People), which is the name with which the Tukano designate themselves. Sometimes the Tukano who belonged to other phratries did not speak the Tukana /Tucano/ language, and on these occasions Marcos Sierra acted as interpreter for the rest of the inhabitants of Guadalajara. The difficulties of the great distances made it impossible for us to visit other sibs of the Yepá Bajuári Majsá phratry, and, similarly, none of the remaining four phratries. Therefore, the present study is limited by this factor, as all our information has come from Marcos Sierra, member of the Urémiri Sáraro sib, of the Yepá Bajuári Majsá phratry, and shaman of the hamlet of Guadalajara.

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/124/ All the native terms that appear in this study are in the Tukana language, an idiom that the Yepá Bajuári Majsá phratry speaks.

I wish to express my thanks to Professor Segundo Bernal Villa for his valuable observations on the organization of the present work.

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Abbreviations Used for the Kinship Terms

f	=	father	ol	=	older
m	=	mother	yg	=	younger
so	=	son	si	=	sibling
da	=	daughter	-o-	=	of, of the /masc./, of the /fem./
br	=	brother	(M)	=	male Ego
sis	=	sister	(F)	=	female Ego
sp	=	spouse	(V)	=	vocative
			(R)	=	reference

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Kinship Terms

f	Pajké	(M-F)	(V)
f	Yeé Pajké	(M-F)	(R)
m	Maú	(M-F)	(V)
m	Yeé Pajkó	(M-F)	(R)
so	Majké	(M-F)	(V)
so	Yeé Majké	(M-F)	(R)
da	Majkó	(M-F)	(V)
da	Yeé Majkó	(M-F)	(R)
ol-br	Mamí	(M-F)	(V)
ol-br	Yeé Mamí	(M-F)	(R)
yg-br	Nijiá	(M-F)	(V)
yg-br	Yeé Kabí	(M-F)	(R)
ol-sis	Mamió	(M-F)	(V)
ol-sis	Yeé Mamió	(M-F)	(R)
yg-sis	Numió	(M-F)	(V)
yg-sis	Yeé Kabió	(M-F)	(R)
f-br	Mé	(M)	(V)

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f-br	Mengué	(F)	(V)
ol-br-o-f	Yeé Pajké Mamí	(M-F)	(V-R)
yg-br-o-f	Yeé Pajké Kabí	(M-F)	(V-R)

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sis-o-f; sp-o-br-o-m	Uaméu	(M-F)	(V)
sis-o-f; sp-o-br-o-m	Yeé Uaméu	(M-F)	(R)
br-o-m; sp-o-sis-o-f	Mejké	(M)	(V)
br-o-m; sp-o-sis-o-f	Mejkésa	(F)	(V)
br-o-m; sp-o-sis-o-f	Yeé Pajkó Párume	(M-F)	(R)
sis-o-m; sp-o-br-o-f	Mengó	(M-F)	(V-R)
sp	Yeé Nemó *	(M)	(V-R)

* When the couple has no children.

sp	Yeé Majké Pajkó *	(M)	(V-R)

* When the couple has only one son.

sp	Yeé Majkó Pajkó *	(M)	(V-R)

*When the couple has only one daughter.

sp	Yeé Púra Pajkó *	(M)	(V-R)

*When the couple has several children. These children may be of only one sex or of both sexes.

sp	Yeé Márape *	(F)	(V-R)

*When the couple has no children.

sp	Yeé Majké Pajké *	(F)	(V-R)

*When the couple has only one son.

sp	Yeé Majkó Pajké *	(F)	(V-R)

*When the couple has only one daughter.

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sp	Yeé Púra Pajké *	(F)	(V-R)

*When the couple has several children. These children may be of only one sex or of both sexes.

so-o-ol-br-o-f	Mamí *	(M-F)	(V-R)

* The possessive Yeé is not used in reference (R) in this case because Ego and so-o-ol-br-o-f are not children of the same father.

so-o-yg-br-o-f	Nijiá	(M-F)	(V)
so-o-yg-br-o-f	Yeé Kabí	(M-F)	(R)
da-o-ol-br-o-f	Mamió *	(M-F)	(V-R)

* The possessive Yeé is not used in reference (R) in this case because Ego and da-o-ol-br-o-f are not children of the same father.

da-o-yg-br-o-f	Numió-Ká	(M-F)	(V-R)
so-o-sis-o-f	Meoké *	(M)	(V)

/126/ * The term Meoké is also used in reference (R) when Ego refers to so-o-sis-o-f while speaking directly with the sp-o-so-o-sis-o-f.

so-o-sis-o-f	Yeé Basúke *	(M)	(R)

* Used in reference in general form.

so-o-sis-o-f	Uaméu Majké	(F)	(V-R)

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da-o-sis-o-f	Meokó *	(M)	(V)

* The term Meokó is also used in reference when Ego refers to the da-o-sis-o-f while speaking directly with the sp-o-da-o-sis-o-f.

da-o-sis-o-f	Yeé Basúko *	(M)	(R)

* Used in reference in general form.

da-o-sis-o-f	Uaméu Majkó	(F)	(V-R)
so-o-br-o-m	Meoké *	(M)	(V)

* The term Meoké is also used in reference when Ego refers to the so-o-br-o-m while speaking directly with the sp-o-so-o-br-o-m.

so-o-br-o-m	Yeé Basúke *	(M)	(R)

* Used in reference in general form.

so-o-br-o-m	Uaméu Majké	(F)	(V-R)
da-o-br-o-m	Meokó *	(M)	(V)

* The term Meokó is also used in reference when Ego refers to da-o-br-o-m while speaking directly with the sp-o-da-o-br-o-m.

da-o-br-o-m	Yeé Basúko *	(M)	(R)

* Used in reference in general form.

da-o-br-o-m	Uaméu Majkó	(F)	(V-R)

[582] [583] Note the identity between the terms for so-o-sis-o-f and so-o-br-o-m. Note the identity between the terms for da-o-sis-o-f and da-o-br-o-m. This is due to the interchange of brother with sister in cross-cousin marriages.

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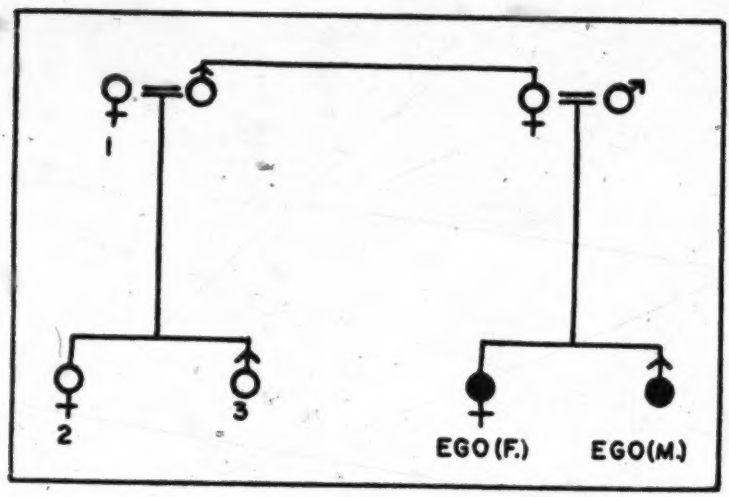
SPECIAL CASES OF so-o-br-o-m AND OF da-o-br-o-m.

In case the interchange of brother with sister is unilateral in cross-cousin marriages, the following happens:

/127/ Note—No. 1 is not sis-o-f of Ego.



so-o-br-o-m	Paég	(M)	(V)
so-o-br-o-m	Yeé Utamúri Majsé	(M)	(R)
so-o-br-o-m	Mojkésa Majké	(F)	(V-R)
da-o-br-o-m	Paó *	(M)	(V-R)

* This term is used in reference solely when Ego refers to the da-o-br-o-m while speaking directly with the sp-o-da-o-br-o-m.

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*601 da-o-br-o-m	Yeé Basúko *	(M)	(R)

* This term is utilized in reference when Ego refers to the da-o-br-o-m while speaking with anyone, except when speaking directly with the sp-o-da-o-br-o-m.

da-o-br-o-m	Mejkésa Majkó	(F)	(V-R)

In these special cases of so-o-br-o-m and of da-o-br-o-m, the individuals No. 2 and No. 3 address the father of Ego in the vocative with the terms Mejkésa and Mejké, respectively, because the father of Ego denominates with the term Numió the mother of the individuals No. 2 and No. 3 (sp-o-br-o-sp or yg-sis (M) = Numió).

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so-o-ol-sis-o-m	Mamí	(M-F)	(V)
so-o-ol-sis-o-m	Yeé Pajkó Majké	(M-F)	(R)
so-o-yg-sis-o-m	Nijiá	(M-F)	(V)
so-o-yg-sis-o-m	Yée Pajkó Majké	(M-F)	(R)
da-o-ol-sis-o-m	Mamió	(M-F)	(V)
da-o-ol-sis-o-m	Yeé Pajkó Majkó	(M-F)	(R)
da-o-yg-sis-o-m	Numió	(M-F)	(V)
da-o-yg-sis-o-m	Yeé Pajkó Majkó	(M-F)	(R)
so-o-br	Mekéʼ *	(M)	(V-R)

* The term Mekéʼ is used in reference solely when Ego refers to the so-o-br while speaking directly with the f-o-so-o-br, that is, with the brother of Ego.

so-o-ol-br	Yeé Mamí Majké	(M)	(R)
so-o-yg-br	Yeé Kabí Majké	(M)	(R)
so-o-br	Páre Majké	(F)	(V)

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so-o-br	Yeé Pá Mojké *	(F)	(R)

* This term is used in reference in general when Ego refers to so-o-ol-br as well as to so-o-yg-br.

da-o-br	Majkó	(M)	(V)
da-o-br	Páre Majkó	(F)	(V)
da-o-ol-br	Yeé Mamí Majkó	(M-F)	(R)
da-o-yg-br	Yeé Kabí Majkó	(M-F)	(R)
so-o-ol-sis	Mamió Majké	(M-F)	(V)
so-o-ol-sis	Yeé Mamió Majké	(M-F)	(R)
so-o-yg-sis	Kabió Majké	(M-F)	(V)
so-o-yg-sis	Yeé Kabió Majké	(M-F)	(R)
da-o-ol-sis	Mamió Majkó	(M-F)	(V)
da-o-ol-sis	Yeé Mamió Majkó	(M-F)	(R)
da-o-yg-sis	Kabió Majkó	(M-F)	(V)
da-o-yg-sis	Yeé Kabió Majkó	(M-F)	(R)
br-o-sp	Uaméu Majké *	(F)	(V-R)

* This term is used when sp and br-o-sp are so-o-sis-o-f of Ego.

br-o-sp	Yeé Bujuí Baké *	(F)	(V-R)

* This term is used when sp as well as br-o-sp did not have any kinship relation with Ego before Ego married sp.

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sis-o-sp	Uaméu Majkó *	(F)	(V-R)

* This term is used when sp as well as sis-o-sp are the so-o-sis-o-f and the da-o-sis-o-f of Ego, respectively.

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sis-o-sp Yeé Sió * (F) (V-R)

* This term is used when sp as well as sis-o-sp did not have any kinship relation with Ego before Ego married sp.

br-o-sp Meoké * (M) (V)

* This term is used when sp as well as br-o-sp are the da-o-sis-o-f and the so-o-sis-o-f of Ego, respectively.

br-o-sp Yeé Basuké * (M) (R)

* This term is used when sp as well as br-o-sp are the da-o-sis-o-f and the so-o-sis-o-f of Ego, respectively.

br-o-sp Yeé Tí * (M) (V)

* This term is used when sp as well as br-o-sp did not have any kinship relation with Ego before Ego married sp.

br-o-sp Yeé Péñe * (M) (R)

*This term is used when sp as well as br-o-sp did not have any kinship relation with Ego before Ego married sp.

br-o-sp Ñejkó Majké * (M) (V-R)

* This term is used in the vocative when sp as well as br-o-sp are the da-o-sis-o-f-o-f and the so-o-sis-o-f-o-f of Ego, respectively. The term is used in reference only when Ego is speaking about the br-o-sp with some

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relative of the br-o-sp. In case Ego refers to the br-o-sp, as a function of this special case of br-o-sp, while he converses with someone who has no familial relation with br-o-sp, then Ego uses the term Yeé Péñe.

sis-o-sp — Meokó * (M) (V-R)

* This term is used when sp as well as sis-o-sp are da-o-sis-o-f of Ego.

sis-o-sp — Yeé Bujuí Bakó * (M) (V-R)

* This term is used when sp as well as sis-o-sp did not have any kinship relation with Ego before Ego married sp.

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sp-o-so — Tiikó * (M) (V-R)

* This kinship term is used when sp-o-so did not have any kinship relation with Ego before the son of Ego married sp.

sp-o-so — Mamió Majkó * (M) (V-R)

* This term is used when sp-o-so is the da-o-ol-sis of Ego.

sp-o-so — Kabió Majkó * (M) (V-R)
sp-o-so — Kabió Kó *

* This term is used when the sp-o-so is the da-o-yg-sis of Ego.

* The terms Kabió Majkó and Kabió Kó are interchangeable. Kabió Kó seems to be an abbreviation of Kabió Majkó.

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sp-o-so — Páre Majkó * (F) (V-R)

* This term is used in general for all cases.

so-o-da — Tiiké * (M) (V-R)

* This term is used when sp-o-da did not have any kinship relation with Ego before the daughter of Ego married sp.

sp-o-da — Mamió Majké * (M) (V-R)

* This term is used when sp-o-da is the so-o-ol-sis of Ego.

sp-o-da — Kabió Majké * (M) (V-R)
Kabió Ké *

* This term is used when sp-o-da is the so-o-yg-sis of Ego.

* The terms Kabió Majké and Kabió Ké are interchangeable. Kabió Ké seems to be an abbreviation of Kabió Majké.

sp-o-da — Páre Majké * (F) (V-R)

* This term is used in general for all cases.

sp-o-so-o-br — Mamió Majkó * (M) (V-R)

* This term is employed when the sp-o-so-o-br is the da-o-ol-sis of Ego.

sp-o-so-o-br — Kabió Majkó * (M) (V-R)
Kabió Kó

* This term is employed when the sp-o-so-o-br is the da-o-yg-sis of Ego.

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sp-o-so-o-br — Tiikó • (M) (V)

• This term is employed when the sp-o-so-o-br did not have any kinship relation with Ego before the so-o-br married sp.

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sp-o-so-o-br — Yeé Majké Nemó • (M) (R)

• This term is used when the sp-o-so-o-br did not have any kinship relation with Ego before the so-o-br married sp.

sp-o-so-o-br — Majkó • (F) (V-R)

• This term is employed in the vocative for all cases. It is used in reference only when the sp-o-so-o-br did not have any kinship relation with Ego before the so-o-br married sp.

sp-o-so-o-br — Mamió Majkó • (F) (R)

• This term is employed when the sp-o-so-o-br is the da-o-ol-sis of Ego.

sp-o-so-o-br — Kabió Majkó • (F) (R)
Kabió Kó

• This term is employed when the sp-o-so-o-br is the da-o-yg-sis of Ego.

sp-o-da-o-br — Mamió Majké • (M) (V-R)

• This term is used when the sp-o-da-o-br is the so-o-ol-sis of Ego.

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sp-o-da-o-br — Kabió Majké • (M) (V-R)
Kabió Ké

• This term is used when the sp-o-da-o-br is the so-o-yg-sis of Ego.

sp-o-da-o-br — Tiiké • (M) (V-R)

• This term is used when sp-o-da-o-br did not have any kinship relation before da-o-br married sp. This term is used in this special case for reference only when Ego sends greetings to the sp-o-da-o-br.

sp-o-da-o-br — Yeé Bujuí • (M) (R)
Yeé Majkó Márape •

• This term is used when sp-o-da-o-br did not have any kinship relation with Ego before da-o-br married sp. This term is used in reference in all cases, except for sending greetings to the sp-o-da-o-br.

• In cases of reference, if the person with whom Ego is speaking does not know to whom Ego is referring when Ego says Yeé Bujuí, then Ego elucidates with the term Yeé Majkó Márape.

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sp-o-da-o-br — Majké • (F) (V-R)

• This term is employed in the vocative for all cases. It is used in reference only when the sp-o-da-o-br did not have any kinship relation with Ego before the da-o-br married sp.

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sp-o-da-o-br	Mamió Majké *	(F)	(R)

* This term is used when the sp-o-da-o-br is the so-o-ol-sis of Ego.

sp-o-da-o-br	Kabió Majké *	(F)	(R)
	Kabió Ké		

* This term is used when the sp-o-da-o-br is the so-o-yg-sis of Ego.

sp-o-so-o-sis	Majkó	(M)	(V-R)
sp-o-so-o-sis	Páre Majkó	(F)	(V-R)
sp-o-da-o-sis	Meké	(M)	(V-R)
sp-o-da-o-sis	Paré Majké *	(F)	(V-R)

* This term is employed when the sp-o-da-o-sis is the so-o-br of Ego.

sp-o-da-o-sis	Majké *	(F)	(V-R)

* This term is employed when the sp-o-da-o-sis did not have any kinship relation with Ego before the da-o-sis married sp.

f-o-sp	Mejkésa *	(F)	(V)
	Yeé Pajkó Párume *	(F)	(R)

* These terms are used when the f-o-sp is the br-o-m of Ego. These terms are also used with a great sense of shame when sp as well as f-o-sp did not have any kinship relation with Ego before the marriage.

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m-o-sp	Uaméu •	(M-F)	(V)
	Yeé Uaméu •	(M-F)	(R)

• These terms are used when the m-o-sp is the sis-o-f of Ego. These terms are also used with a great sense of shame when sp as well as m-o-sp did not have any kinship relation with Ego before the marriage.

f-o-sp	Mejké •	(M)	(V)
	Yeé Pajkó Párume •	(M)	(R)

• These terms are used when the f-o-sp is the br-o-m of Ego. These terms are also used with a great sense of shame /133/ when sp as well as f-o-sp did not have any kinship relation with Ego before the marriage.

sp-o-ol-br-o-sp	Mamió	(F)	(V)
	Yeé Mamió	(F)	(R)
sp-o-yg-br-o-sp	Numió	(F)	(V)
	Yeé Kabió	(F)	(R)
sp-o-ol-sis-o-sp	Mamí	(F)	(V)
	Yeé Mamí	(F)	(R)
sp-o-yg-sis-o-sp	Nijiá	(F)	(V)
	Yeé Kabí	(F)	(R)
sp-o-sis-o-sp	Pesú	(M)	(V)
	Yeé Pesú	(M)	(R)
sp-o-br-o-sp	Numió	(M)	(V)
	Numió-Ká	(M)	(R)
f-o-f	Pajké-Ró	(M-F)	(V-R)
br-o-f-o-f	Pajké-Ró	(M-F)	(V-R)
br-o-m-o-f	Pajké-Ró	(M-F)	(V-R)
f-o-m	Pajké-Ró	(M-F)	(V-R)
br-o-f-o-m	Pajké-Ró	(M-F)	(V-R)
br-o-m-o-m	Pajké-Ró	(M-F)	(V-R)

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sis-o-f-o-f	Uaméu-Kó	(M-F)	(V-R)
m-o-f	Maá-Kó	(M)	(V-R)
	Maú-Kó	(F)	(V-R)
sis-o-m-o-f	Maá-Kó	(M)	(V-R)
	Maú-Kó	(F)	(V-R)
sis-o-f-o-m	Maá-Kó	(M)	(V-R)
	Maú-Kó	(F)	(V-R)
m-o-m	Maá-Kó	(M)	(V-R)
	Maú-Kó	(F)	(V-R)
sis-o-m-o-m	Maá-Kó	(M)	(V-R)
	Maú-Kó	(F)	(V-R)

The terms Ñejkó and Ñejké replace the terms Maá-Kó (or Máu-Kó) and Pajké-Ró, respectively, in reference when these terms are employed in the second person singular. Examples:

My grandmother	=	Maá-Kó	(M)
	=	Maú-Kó	(F)
My grandfather	=	Pajké-Ró	(M-F)
Your grandfather	=	Meé Ñejké	(M-F)
Your grandmother	=	Meé Ñejkó	(M-F)

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so-o-sis-o-f-o-f	Ñejkó Majké	(M-F)	(V)
so-o-sis-o-f-o-f	Yeé Ñejkó Majké	(M-F)	(R)
da-o-sis-o-f-o-f	Ñejkó Majkó	(M-F)	(V)
da-o-sis-o-f-o-f	Yeé Ñejkó Majkó	(M-F)	(R)
so-o-so	Yeé Párame	(M-F)	(V-R)
so-o-so-o-br	Yeé Párame	(M-F)	(V-R)
so-o-so-o-sis	Yeé Párame	(M-F)	(V-R)
so-o-da	Yeé Párame	(M-F)	(V-R)
so-o-da-o-br	Yeé Párame	(M-F)	(V-R)
so-o-da-o-sis	Yeé Párame	(M-F)	(V-R)
da-o-so	Yeé Párameo	(M-F)	(V-R)
da-o-so-o-br	Yeé Párameo	(M-F)	(V-R)

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da-o-so-o-sis	Yeé Párameo	(M-F)	(V-R)
da-o-da	Yeé Párameo	(M-F)	(V-R)
da-o-da-o-br	Yeé Párameo	(M-F)	(V-R)
da-o-da-o-sis	Yeé Párameo	(M-F)	(V-R)
stepfather	Yeé Pajkó Márape *	(M-F)	(V-R)

* This term is employed when the sp-o-m is not br-o-f of Ego.

stepmother	Mengó *	(M-F)	(V-R)

* This term is used when the sp-o-f is not the sis-o-m of Ego. Ego feels great shame in using this term.

stepson	Yeé Nemó Majké *	(M)	(V-R)

* This term is employed when the sp of Ego and the deceased father of the stepson of Ego are not, respectively, da-o-br-o-m and sibling of Ego.

stepdaughter	Yeé Nemó Majkó *	(M)	(V-R)

* This term is employed when the sp of Ego and the deceased father of the stepdaughter of Ego are not, respectively, da-o-br-o-m and sibling of Ego.

stepson	Yeé Márape Majké *	(F)	(V-R)

* This term is employed when the sp of Ego and the deceased mother of the stepson of Ego are not, respectively, so-o-br-o-m and sibling of Ego.

*601 /134 cont./

stepdaughter Yeé Márape Majkó • (F) (V-R)

• This term is employed when the sp of Ego and the deceased mother of the stepdaughter of Ego are not, respectively, so-o-br-o-m and sibling of Ego.

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DIFFERENCES OF KINSHIP TERMINOLOGY BETWEEN MALE EGO AND FEMALE EGO

MALE EGO

Pajké . . . . . f.
Yeé Pajké . . . . . f.
Maú . . . . . m.
Yeé Pajkó . . . . . m.
Majké . . . . . so.
Yeé Majké . . . . . so.
Majkó . . . . . da; da-o-br.
Yeé Majkó . . . . . da.
Mamí . . . . . ol-br; so-o-ol-br-o-f; so-o-ol-sis-o-m.
Yeé Mamí . . . . . ol-br.
Nijiá . . . . . yg-br; so-o-yg-br-o-f; so-o-yg-sis-o-m.
Yeé Kabí . . . . . yg-br; so-o-yg-br-o-f.
Mamió . . . . . ol-sis; da-o-ol-br-o-f; da-o-ol-sis-o-m.
Yeé Mamió . . . . . ol-sis.
Numió . . . . . yg-sis; da-o-yg-sis-o-m; sp-o-br-o-sp.
Yeé Kabió . . . . . yg-sis.
Mé . . . . . br-o-f.
Yeé Pajké Mamí . . . . ol-br-o-f.
Yeé Pajké Kabí . . . . . yg-br-o-f.
Uaméu . . . . . sis-o-f; sp-o-br-o-m; m-o-sp.
Yeé Uaméu . . . . . sis-o-f; sp-o-br-o-m; m-o-sp.
Mejké . . . . . br-o-m; sp-o-sis-o-f; f-o-sp.
Yeé Pajkó Párume . . . . br-o-m; sp-o-sis-o-f; f-o-sp.
Mengó . . . . . sis-o-m; sp-o-br-o-f; stepmother.

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Yeé Nemó . . . . . sp.
Yeé Majké Pajkó . . . . sp.
Yeé Majkó Pajkó . . . . sp.
Yeé Púra Pajkó . . . . sp.
Numió-Ká . . . . . da-o-yg-br-o-f; sp-o-br-o-sp.
Meoké . . . . . so-o-sis-o-f; so-o-br-o-m; br-o-sp.
Yeé Basúke . . . . . so-o-sis-o-f; so-o-br-o-m; br-o-sp.
Meoko . . . . . da-o-sis-o-f; da-o-br-o-m; sis-o-sp.
Yeé Basúko . . . . . da-o-sis-o-f; da-o-br-o-m.
Paég . . . . . so-o-br-o-m.
Yeé Utamúri Majsé . . . so-o-br-o-m.

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Paó . . . . . da-o-br-o-m.
Yeé Pajkó Majké . . . . so-o-ol-sis-o-m; so-o-yg-sis-o-m.
Yeé Pajkó Majkó . . . . da-o-ol-sis-o-m; da-o-yg-sis-o-m.
Mekó . . . . . so-o-br; sp-o-da-o-sis.
Yeé Mamí Majké . . . . so-o-ol-br.
Yeé Kabí Majké . . . . . so-o-yg-br.
Yeé Mamí Majkó . . . . da-o-ol-br.
Yeé Kabí Majkó . . . . . da-o-yg-br.
Mamió Majké . . . . . so-o-ol-sis; sp-o-da; sp-o-da-o-br.
Yeé Mamió Majké . . . . so-o-ol-sis.
Kabió Majké (Kabió-Ké) . so-o-yg-sis; sp-o-da; sp-o-da-o-br.
Yeé Kabió Majké . . . . so-o-yg-sis.
Mamió Majkó . . . . . da-o-ol-sis; sp-o-so; sp-o-so-o-br.
Yeé Mamió Majkó . . . . da-o-ol-sis.
Kabió Majkó (Kabió-Kó) . da-o-yg-sis; sp-o-so; sp-o-so-o-br.
Yeé Kabió Majkó. . . . da-o-yg-sis.
Yeé Bujuí Bakó . . . . . sis-o-sp.
Yeé Péñe . . . . . br-o-sp.
Yeé Tí . . . . . br-o-sp.
Ñejkó Majké . . . . . br-o-sp.
Tiíkó . . . . . sp-o-so; sp-o-so-o-br.
Tiíké . . . . . sp-o-da; sp-o-da-o-br.
Yeé Majké Nemó . . . . sp-o-so-o-br.
Yeé Bujuí . . . . . sp-o-da-o-br.
Yeé Majkó Márape . . . sp-o-da-o-br.

* 601 /136 cont./

Pesú . . . . . sp-o-sis-o-sp.
Yeé Pesú . . . . . sp-o-sis-o-sp.
Pajké-Ró . . . . . f-o-f; br-o-f-o-f; br-o-m-o-f; f-o-m; br-o-f-o-m; br-o-m-o-m.
Uaméu-Kó . . . . . sis-o-f-o-f.
Maá-Kó . . . . . m-o-f; sis-o-m-o-f; sis-o-f-o-m; m-o-m; sis-o-m-o-m.
Nejkó Majké . . . . . so-o-sis-o-f-o-f.
Yeé Nejkó Majké . . . . so-o-sis-o-f-o-f.
Nejkó Majkó . . . . . da-o-sis-o-f-o-f.
Yeé Nejkó Majkó . . . . da-o-sis-o-f-o-f.
Yeé Párame . . . . . so-o-so; so-o-so-o-br; so-o-so-o-sis; so-o-da; so-o-da-o-br; so-o-da-o-sis.
Yeé Párameo . . . . . da-o-so; da-o-so-o-br; da-o-so-o-sis; da-o-da; da-o-da-o-br; da-o-da-o-sis.

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Yeé Pajkó Márape . . . . stepfather.
Yeé Nemó Majké . . . . stepson.
Yeé Nemó Majkó . . . . stepdaughter.

FEMALE EGO

Pajké . . . . . f.
Yeé Pajké . . . . . f.
Maú . . . . . m.
Yeé Pajkó . . . . . m.
Majké . . . . . so; sp-o-da-o-br.
Yeé Majké . . . . . so.
Majkó . . . . . da; sp-o-so-o-br.
Yeé Majkó . . . . . da.
Mamí . . . . . ol-br; so-o-ol-br-o-f; so-o-ol-sis-o-m; sp-o-ol-sis-o-sp.
Yeé Mamí . . . . . ol-br; sp-o-ol-sis-o-sp.
Nijiá . . . . . yg-br; so-o-yg-br-o-f; so-o-yg-sis-o-m; sp-o-yg-sis-o-sp.

*601 /137 cont./

Yeé Kabí . . . . . yg-br; so-o-yg-br-o-f; sp-o-yg-sis-o-sp.
Mamió . . . . . ol-sis; da-o-ol-br-o-f; da-o-ol-sis-o-m; sp-o-ol-br-o-sp.
Yeé Mamió . . . . . ol-sis; sp-o-ol-br-o-sp.
Numió . . . . . yg-sis; da-o-yg-sis-o-m; sp-o-yg-br-o-sp.
Yeé Kabió . . . . . yg-sis; sp-o-yg-br-o-sp.
Mengué . . . . . br-o-f.
Yeé Pajké Mamí . . . . ol-br-o-f.
Yeé Pajké Kabí . . . . . yg-br-o-f.
Uaméu . . . . . sis-o-f; sp-o-br-o-m; m-o-sp.
Yeé Uaméu . . . . . sis-o-f; sp-o-br-o-m; m-o-sp.
Mejkésa . . . . . br-o-m; sp-o-sis-o-f; f-o-sp.
Yeé Pajkó Párume . . . . br-o-m; sp-o-sis-o-f; f-o-sp.
Mengó . . . . . sis-o-m; sp-o-br-o-f; stepmother.
Yeé Márape . . . . . sp.
Yeé Majké Pajké . . . . . sp.
Yeé Majkó Pajké . . . . sp.
Yeé Púra Pajké . . . . . sp.
Numió-Ká . . . . . da-o-yg-br-o-f.
Uaméu Majké . . . . . so-o-sis-o-f; so-o-br-o-m; br-o-sp.
Mejkésa Majké . . . . . so-o-br-o-m.

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Mejkésa Majkó . . . . . da-o-br-o-m.
Yeé Pajkó Majké . . . . so-o-ol-sis-o-m; so-o-yg-sis-o-m.
Yeé Pajkó Majkó . . . . da-o-ol-sis-o-m; da-o-yg-sis-o-m.
Páre Majké . . . . . so-o-br; sp-o-da; sp-o-da-o-sis.
Yeé Pá Mojké . . . . . so-o-br.
Páre Majkó . . . . . da-o-br; sp-o-so; sp-o-so-o-sis.
Yeé Mamí Majkó . . . . da-o-ol-br.
Yeé Kabí Majkó . . . . . da-o-yg-br.
Mamió Majké . . . . . so-o-ol-sis.
Yeé Mamió Majké . . . . so-o-ol-sis.
Kabió Majké (Kabió-Ké) . so-o-yg-sis.
Yeé Kabió Majké . . . . so-o-yg-sis.
Mamió Majkó . . . . . da-o-ol-sis.
Yeé Namió Majkó . . . . da-o-ol-sis.

*601 /138 cont./

Kabió Majkó (Kabió-Kó) . da-o-yg-sis.
Yeé Kabió Majkó . . . . da-o-yg-sis.
Yeé Bujuí Baké . . . . . br-o-sp.
Yeé Sió . . . . . sis-o-sp.
Pajké-Ró . . . . . f-o-f; br-o-f-o-f; br-o-m-o-f; f-o-m; br-o-f-o-m; br-o-m-o-m.
Uaméu-Kó . . . . . sis-o-f-o-f.
Maú-Kó . . . . . m-o-f; sis-o-m-o-f; sis-o-f-o-m; m-o-m; sis-o-m-o-m.
Ñejkó Majké . . . . . so-o-sis-o-f-o-f.
Yeé Ñejkó Majké . . . . so-o-sis-o-f-o-f.
Ñejkó Majkó . . . . . da-o-sis-o-f-o-f.
Yeé Ñejkó Majkó . . . . da-o-sis-o-f-o-f.
Yeé Párame . . . . . so-o-so; so-o-so-o-br; so-o-so-o-sis; so-o-da; so-o-da-o-br; so-o-da-o-sis.
Yeé Párameo . . . . . da-o-so; da-o-so-o-br; da-o-so-o-sis; da-o-da; da-o-da-o-br; da-o-da-o-sis.
Yeé Pajkó Márape . . . . stepfather.
Yeé Márape Majké . . . . stepson.
Yeé Márape Majkó . . . stepdaughter.

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CONSANGUINEOUS RELATIVES

Male Ego

A -- Generation of Ego.

a) The older brother, the son of the older brother of the father (parallel cousin), and the son of the older sister of the mother (parallel cousin) are grouped in a single category, being classified as older brothers of Ego, without taking into account the fact that the son of the older brother of the father and the son of the older sister of the mother may be younger than Ego (Mamí).

b) The younger brother, the son of the younger brother of the father (parallel cousin), and the son of the younger sister of the mother (parallel cousin) are grouped in a single category, being classified as younger brothers of Ego, without taking into account the fact that the son of the younger brother of the father and the son of the younger sister of the mother may be older than Ego (Nijiá).

*601 /139 cont./

c) The older sister, the daughter of the older brother of the father (parallel cousin), and the daughter of the older sister of the mother (parallel cousin) are grouped in a single category, being classified as older sisters of Ego, without taking into account the fact that the daughter of the older brother of the father and the daughter of the older sister of the mother may be younger than Ego (Mamió).

d) The younger sister and the daughter of the younger sister of the mother are grouped in a single category, being classified as younger sisters of Ego, without taking into account the fact that the daughter of the younger sister of the mother may be older than Ego (Numió).

To designate the daughter of the younger brother of the father the term for younger sister is used, adding to it the suffix Ká (Numió-Ká), and she is classified as younger sister of Ego without taking into account the fact that she may be older than Ego.

e) The son of the sister of the father and the son of the brother of the mother (cross cousins) are grouped in a single category (Meoké).

f) The daughter of the brother of the father and the daughter of the brother of the mother (cross cousins) are grouped in a single category (Meokó).

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B -- First Ascending Generation.

a) Father and mother are designated with isolating terms (Pajké, Maú).

b) The parallel uncles (the brothers of the father) are designated with the term (Mé).

c) The parallel aunts (the sisters of the mother) are grouped together with the spouse of the brother of the father in a single category (Mengó).

d) The cross uncles (the brothers of the mother) are grouped in a single category together with the spouse of the sister of the father and the father of the spouse (Mejké).

* 601

/140 cont./

e) The cross aunts (the sisters of the father) are grouped together with the spouse of the brother of the mother and the mother of the spouse in a single category (Uaméu).

C -- Second Ascending Generation.

a) All of the male individuals in the second ascending generation from Ego are grouped in a single category, being classified as grandfathers (Pajké-Ró).

b) All the female members in the second ascending generation from Ego, with the exception of the sister of the father of the father of Ego, are grouped in a single category, being classified as grandmothers (Maá-Kó).

c) The sister of the father of the father of Ego is designated with an isolating term (Uaméu-Kó).

D -- First Descending Generation.

a) Son is designated with an isolating term (Majké).

b) Daughter and daughter of brother are grouped in a single category, being classified as daughters of Ego (Majkó).

c) The son of the brother is grouped with the spouse of the daughter of the sister in a single category (Mekó).

d) The son of the sister is grouped together with the spouse of the daughter and the spouse of the daughter of the brother in a single category, distinguishing the relative age of the sister of Ego in relation to Ego (Mamió Majké; Kabió Majké).

e) The daughter of the sister is grouped together with the spouse of the son and the spouse of the son of the brother in a single category, /141/ distinguishing the relative age of the sister of Ego in relation to Ego (Mamió Majkó; Kabió Majkó).

E -- Second Descending Generation.

a) The grandsons and the sons of the sons or of the daughters of the brothers or of the sisters of Ego are grouped in a single category, being classified as grandsons (Yeé Párame).

b) The granddaughters and the daughters of the sons or of the daughters of the brothers or of the sisters of Ego are grouped in a single category, being classified as granddaughters (Yeé Párameo).

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RELATIVES-IN-LAW

Male Ego

* 601 a) The terms to designate the spouse are isolating and depend on the sex and the number of children that the couple has.

b) The term to designate the brother of the wife is the same one that is used to designate the husband of the sister and is grouped with the cross cousins of the maternal and paternal line to form a single category (Meoké).

c) The term to designate the sister of the wife is the same one that is used to designate the wife of the brother and is grouped with the cross cousins of the paternal and maternal line to form a single category (Meokó).

d) The term used to designate the mother-in-law is the same one that is used to designate the sister of the father and the wife of the brother of the mother (Uaméu).

e) The term to designate the father-in-law is the same one that is used to designate the brother of the mother and the husband of the sister of the father (Mejké).

f) The term to designate the wife of the son is the same one that is used to designate the wife of the son of the brother and the daughter of the sister of Ego, distinguishing the relative age of the sister of Ego in relation to Ego (Mamió Majkó; Kabió Majkó).

g) The term to designate the husband of the daughter is the same one that is used to designate the husband of the daughter of the brother and /142/ the son of the sister of Ego, distinguishing the relative age of the sister of Ego in relation to Ego (Mamió Majké; Kabió Majké).

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CONSANGUINEOUS RELATIVES

Female Ego

* 001 A -- Generation of Ego.

a) The older brother, the son of the older brother of the father (parallel cousin), the son of the older sister of the mother (parallel cousin), and the spouse of the older sister of the spouse are grouped in a single category, being classified as older brothers of Ego, without taking into account the fact that the son of the older brother of the father, the son of the older sister of the mother, and the spouse of the older sister of the spouse may be younger than Ego (Mamí).

b) The younger brother, the son of the younger brother of the father (parallel cousin), the son of the younger sister of the mother (parallel cousin), and the spouse of the younger sister of the spouse are grouped in a single category, being classified as younger brothers of Ego, without taking into account the fact that the son of the younger brother of the father, the son of the younger sister of the mother, and the spouse of the younger sister of the spouse may be older than Ego (Nijiá).

c) The older sister, the daughter of the older brother of the father (parallel cousin), the daughter of the older sister of the mother (parallel cousin), and the spouse of the older brother of the spouse are grouped in a single category, being classified as older sisters of Ego, without taking into account the fact that the daughter of the older brother of the father, the daughter of the older sister of the mother, and the spouse of the older brother of the spouse may be younger than Ego (Mamió).

d) The younger sister, the daughter of the younger sister of the mother (parallel cousin), and the spouse of the younger brother of the spouse are grouped in a single category, being classified as younger sisters of Ego, without taking into account the fact that the daughter of the younger sister of the mother and the spouse of the younger brother of the spouse may be younger than Ego (Numió). To /143/ designate the daughter of the younger brother of the father the term for younger sister is used, adding the suffix Ká (Numió-Ká), and she is classified as younger sister of Ego, without taking into account the fact that she may be older than Ego.

/143 cont./

* 601 e) The son of the sister of the father and the son of the brother of the mother (cross cousins) are grouped in a single category together with the brother of the spouse (Uaméu Majké).

f) The daughter of the sister of the father and the daughter of the brother of the mother (cross cousins) are grouped in a single category together with the sister of the spouse (Uaméu Majkó).

B -- First Ascending Generation.

a) Father and mother are designated with isolating terms (Pajké, Maú).

b) The parallel uncles (the brothers of the father) are designated with the term Mengué.

c) The parallel aunts (the sisters of the mother) are grouped together with the spouse of the brother of the father in a single category (Mengó).

d) The cross uncles (the brothers of the mother) are grouped together with the spouse of the sister of the father and the father of the spouse in a single category (Mejkésa).

e) The cross aunts (the sisters of the father) are grouped with the spouse of the brother of the mother and the mother of the spouse in a single category (Uaméu).

C -- Second Ascending Generation.

a) All the male individuals in the second ascending generation of Ego are grouped in a single category, being classified as grandfathers (Pajké-Ró).

b) All the female members in the second ascending generation of Ego, with the exception of the sister of the father of the father of Ego, are grouped in a single category, being classified as grandmothers (Máu-Kó).

c) The sister of the father of the father of Ego is designated with an isolating term (Uaméu-Kó).

+ 001

/143 cont./

D -- First Descending Generation.

a) The son and the spouse of the daughter of the brother are grouped in a single category, being classified as sons (Majké).

/144/ b) The daughter and the spouse of the son of the brother are grouped in a single category, being classified as daughters (Majkó).

c) The son of the brother, the spouse of the daughter, and the spouse of the daughter of the sister are grouped in a single category (Páre Majké).

d) The daughter of the brother, the spouse of the son, and the spouse of the son of the sister are grouped in a single category (Páre Majkó).

e) The son of the sister is designated with an isolating term, distinguishing as to whether he is the son of the older or younger sister in relation to Ego (Mamió Majké; Kabió Majké).

f) The daughter of the sister is designated with an isolating term, distinguishing as to whether she is the [illegible]er of the older sister or of the younger sister in relation to Ego (Mamió Majkó; Kabió Majkó).

D /sic/ -- Second Descending Generation.

a) The grandsons and the sons of the sons or of the daughters of the brothers or of the sisters of Ego are grouped in a single category, being classified as grandsons (Yeé Párame).

b) The granddaughters and the daughters of the sons or of the daughters of the brothers or of the sisters of Ego are grouped in a single category, being classified as granddaughters (Yeé Párameo).

RELATIVES-IN-LAW

Female Ego

a) The terms to designate the spouse are isolating and depend on the sex and the number of children that the couple has.

b) The term to designate the brother of the husband is the same one that is used to designate the husband of the sister and is grouped with the male cross-cousins of the paternal and maternal line to form a single category (Uaméu Majké).

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/144 cont./

c) The term to designate the sister of the husband is the same one that is used to designate the wife of the brother and is grouped with the female cross-cousins of the paternal and maternal line to form a single category (Uaméu Majkó).

d) The term to designate the mother-in-law is the same one that is /Charts I and II appear here/ /145/ used to designate the sister of the father and the wife of the brother of the mother (Uaméu).

e) The term to designate the father-in-law is the same one that is used to designate the brother of the mother and the husband of the sister of the father (Mejkésa).

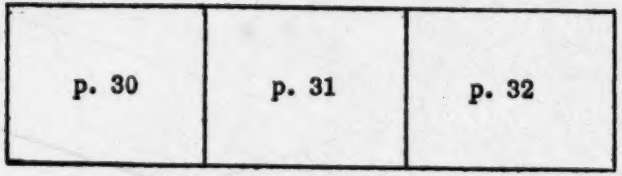
f) The term to designate the wife of the son is the same one that is used to designate the wife of the son of the sister and the daughter of the brother of Ego (Páre Majkó).

g) The term to designate the husband of the daughter is the same one that is used to designate the husband of the daughter of the sister and the son of the brother of Ego (Páre Majké).

ADDITIONAL DIFFERENTIATIONS

According to Sex -- In all the generations the sex is distinguished terminologically.

According to Age -- The real brothers and sisters of Ego are distinguished as older or younger relative to the age of Ego. The classificatory brothers and sisters (male parallel-cousins and female parallel-cousins, respectively) are distinguished according to the relative age of the parents of the classificatory brothers and sisters with respect to the age of the parents of Ego. Thus, for example, the son of the older brother of the father of Ego is the older brother of Ego; the daughter of the younger sister of the mother of Ego is the younger sister of Ego; etc. Otherwise, the relatives of ascending generations are considered as older and the relatives of descending generations are considered as younger with respect to Ego.



Positions of Chart 1, "Kinship System: Male Ego."

/facing p. 30/

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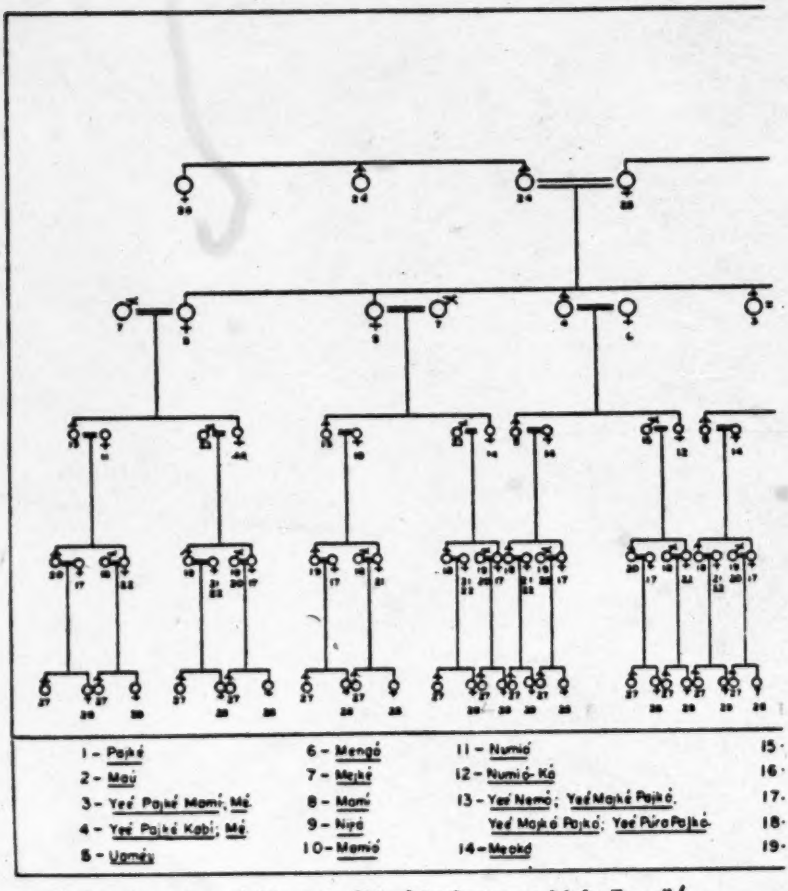
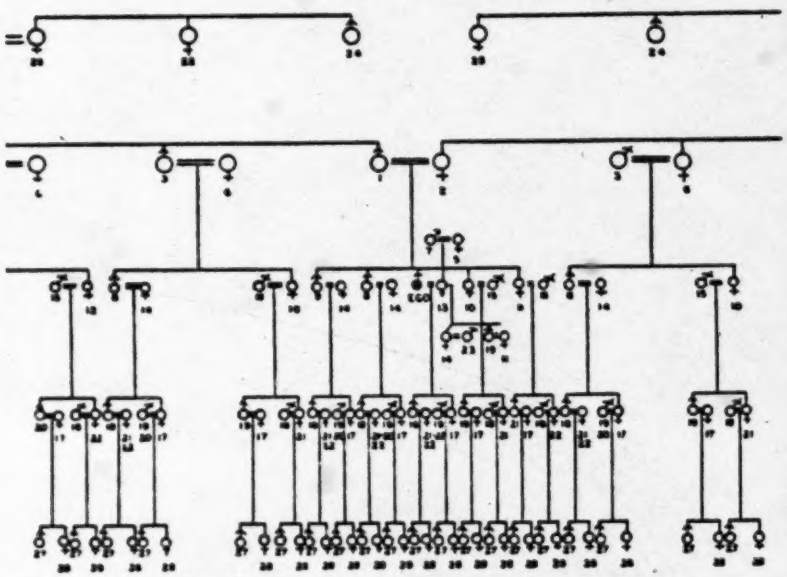


/Left-hand section of Chart I, "Kinship System: Male Ego."/

*601

Chart I

Kinship System: Male Ego



	15 - Meaké	20 - Kobié Majké	25 - Maé-Ké
	16 - Majké	21 - Mamié Majké	26 - Uaméu-Ké
Iaké Paké,	17 - Majké	22 - Kobié Majké	27 - Yeé Párame
, Yeé Pára Paké	18 - Meké	23 - Pesé	28 - Yeé Páramee
	19 - Mamé Majké	24 - Paké-Ré	

/middle section of Chart I/

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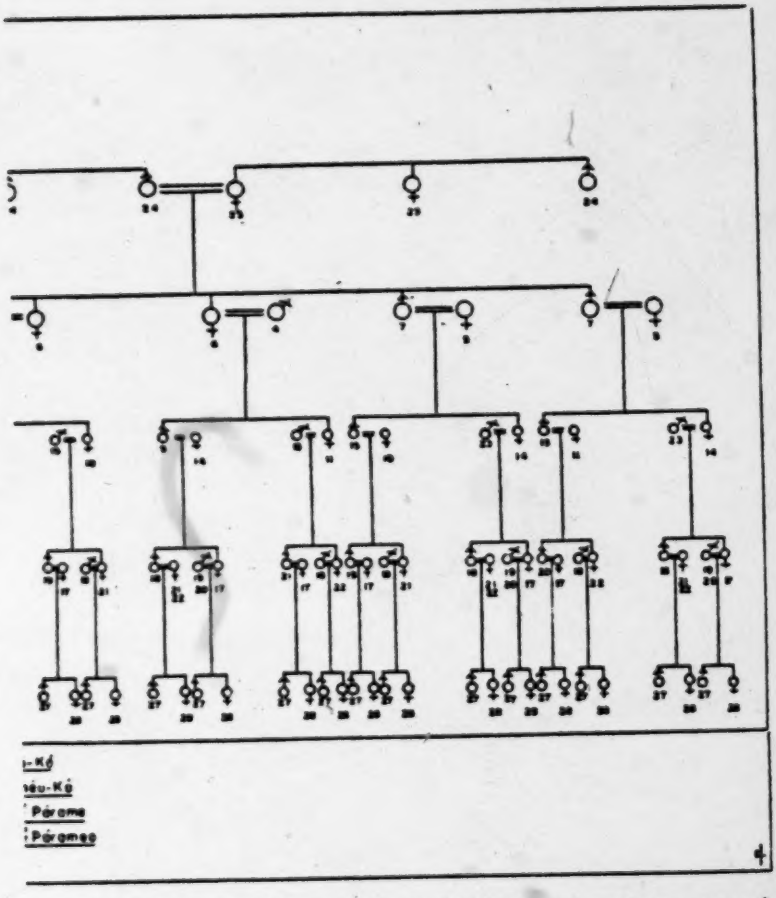

/Right-hand section of Chart I, "Kinship System: Male Ego."/

1: Fulop SQ19 Tucano SQ19

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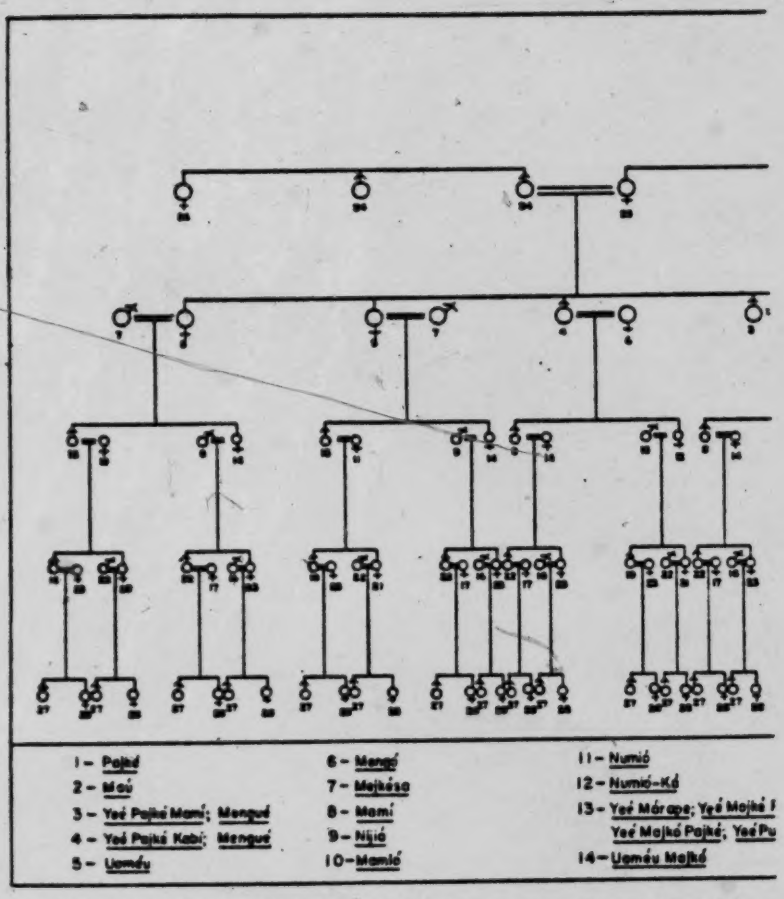
p. 33	p. 34	p. 35

Positions of Chart 2, "Kinship Systems: Female Ego."

/facing p. 33/

*601



/Left-hand section of Chart II, "Kinship System: Female Ego."/

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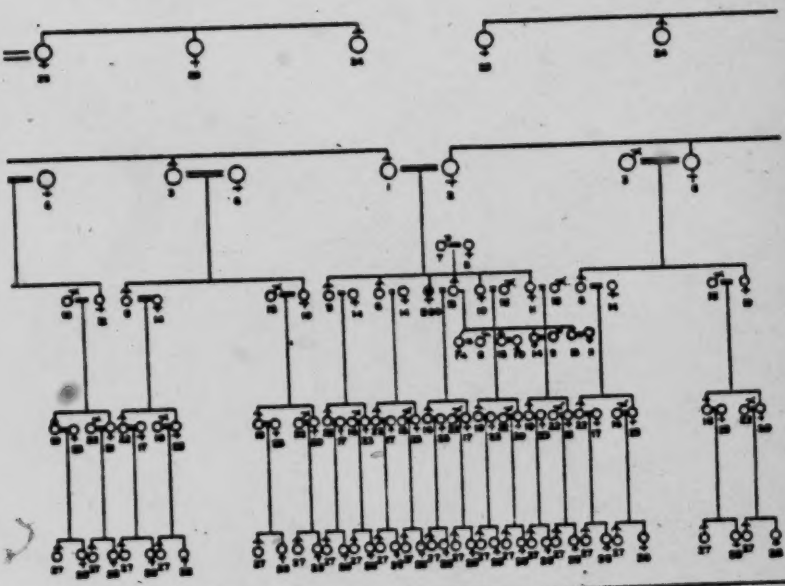
Chart II

Kinship System: Female Ego



- Numié
- Numié-Ké
- Yeé Mérape; Yeé Majsé Pajsé; Yeé Majsé Pajsé; Yeé Puro Pajsé.
- Uamév Majsé
- 15 - Uamév Majsé
- 16 - Majsé
- 17 - Majsé
- 18 - Mamié Majsé
- 19 - Kabié Majsé
- 20 - Mamié Majsé
- 21 - Kabié Majsé
- 22 - Pére Majsé
- 23 - Pére Majsé
- 24 - Pajsé-Ré
- 25-
- 26-
- 27-
- 28-

/middle section of Chart II/

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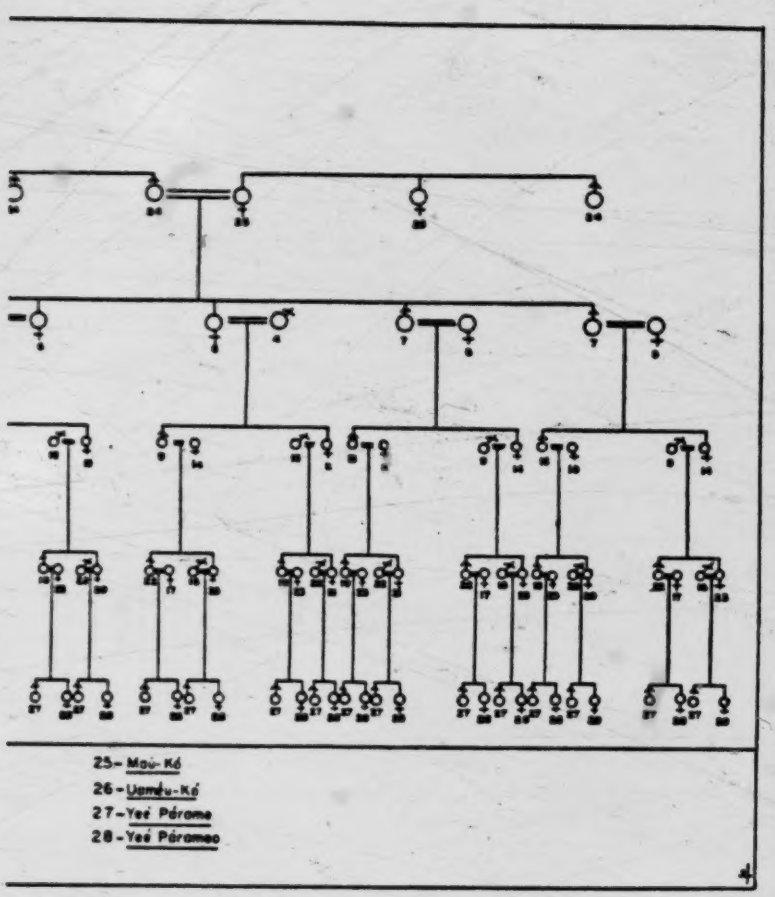

/Right-hand section of Chart II, "Kinship System: Female Ego."/

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/145 cont./

According to Kinship -- Cross cousins and parallel cousins are distinguished. No distinction is made between real brothers and parallel cousins. In the second ascending generation, the relationship is not differentiated between grandfathers and grandmothers, with the exception of the sister of the father of the father or Ego, who is designated with an isolating term. In the second descending generation, the relationship that Ego might have with his grandsons and granddaughters is not differentiated, be they real or classificatory. There are new kinship terms to designate relatives who do not follow the canon of marriage between cross cousins with the interchange of brother with sister.

/146/ According to the state of life -- There is no distinct term to designate a relative according to the state of life of the person who connects or relates by marriage this relative with Ego. Nor are different terms used to designate deceased relatives. To express the state of death of a relative, the terms Mijĩ (dead - masculine gender) and Mejeó (dead - feminine gender) are added to the kinship terms with which the relatives were denominated in reference (R) while they lived. Thus, for example, Yeé Mamĩ Mijĩ (my dead older brother), Páre Majkó Mejeó (the dead daughter of my brother), etc.

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PHRATRIES AND SIBS

Five phratries are found among the Tukano:

1) Yepá Bajuári Majsá.
2) Miriápura Diára Majsá.
[614] 3) Ñujkuá Diára Majsá.
4) Miriápura Bajuári Majsá.
5) Emeko Bajuári Majsá.

Each one of these phratries is divided into an extensive number of sibs.

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YEPA BAJUARI MAJSA

The sibs belonging to this phratry are located on the Paca, Papurí /Papury/ and Tiquié rivers, and on the Vaupés /Uaupés/ River from the stream of Umarí to the confluence of the Vaupés River with the Río Negro. They speak the idiom traditionally known by the name of Tukano. The sibs that form this phratry can be divided into two artificial groups that correspond to patterns of kinship and are the following:

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LIST "A"

(1) Yúpuri Baúro	(B) (1)	(2) Yepára Oakajpeá	(+) (2)
(3) Yepára Oyé	(B)	(4) Yepára Suí	(C) (3)

1. The B in front /sic/ of the name of a sib means that this sib is at present living in Brazilian territory.

2. The + in front /sic/ of a sib means that this sib has disappeared.

3. The C in front /sic/ of a sib means that this sib is at present living in Colombian territory.

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(5) Bejsémi Kuiseré	(C)	(6) Ajúsiro Sóbaro	(B)
(7) Suí Makúpi	(C)	(8) Ajkíto Ñetedejká	(C)
(9) Kemáru Isiadejpuá	(+)	(10) Yúpuri Pamó	(B)
(11) Yepára Merú	(C)	(12) Yúpuri Uajsóro Marí	(C)
(13) Sérvi Bojsé	(C)	(14) Doétiro Mimisipé	(C)
(15) Ajkíto Patíro	(C)	(16) Kemáru Kukú	(C)
(17) Urémiri Sióropo Bayá	(B)	(18) Urémiri Sáraro	(C)
(19) Parisí	(B)	(20) Yúpuri Búbera	(B)
(21) Ajúsiro Merí	(B)	(22) Ñajóri Dipé	(B)
(23) Yáitoro	(C)	(24) Urémiri Sakuró	(C)
(25) Buú Púra	(B)	(26) Suí Amoperí	(B)
(27) Ajúsiro Túro	(B)	(28) Arú Perí	(B)

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/147 cont./

(29) Bojsóka Perí	(B)	(30) Ajkíto Kuá	(B)
(31) Buú Papéra Púra	(B)	(32) Ajkíto Báya Púra	(B)
(33) Kemáru Baá Púra	(B)	(34) Ajkíto Yujuró	(B)
(35) Suí Ajpuékeri	(B)	(36) Bujpuá Púra	(B)

LIST "B"

(37) Umu Sasí	(C)	(38) Ñajkéro	(+)
(39) Ñajpóbi	(+)	(40) Mío Putí	(C)
(41) Bojsoágue	(B)	(42) Dutá Púra	(B)
(43) Dóe Ñijkáro	(B)	(44) Nikú Dejkayái	(+)
(45) Wuá Kúmu	(B)	(46) Kemáru Dasíri	(B)
(47) Dóe Diáti Kúmu	(C)	(48) Urémiri Kareri	(C)
(49) Ajkíto Bitóro	(C)	(50) Pijkóse Báse Kúmu	(B)

614 Kinship terms Used among the Component Sibs of LIST "A"

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In numerical order and descending chronologically (1-36), the first one calls the second one and the subsequent ones, the second one calls the third one and the subsequent ones, the third one calls the fourth one and the subsequent ones, etc., Nijiá. In numerical order and ascending chronologically (36-1), the last one denominates the penultimate one and the subsequent ones, the penultimate one denominates the antepenultimate one and the subsequent ones, etc., Mamí.

Kinship Terms Used among the Component Sibs of LIST "B"

In numerical order and descending chronologically (37-50), /148/ the first calls the second one and the subsequent ones, the second one calls the third one and the subsequent ones, etc., Nijiá.

In numerical order and ascending chronologically (50-37), the last one calls the penultimate one and the subsequent ones, the penultimate one calls the antepenultimate one and the subsequent ones, etc., Mamí.

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Kinship Terms Used between the Component Sibs of LIST "A" and the Component Sibs of LIST "B"

In a given generation, all the individual members of the component sibs of LIST "A" denominate all the individual members, of the same generation, of the component sibs of LIST "B": Pajké-Ró.

In a given generation, all the individual members of the component sibs of LIST "B" denominate all the individual members, of the same generation, of the component sibs of LIST "A": Yeé Párame.

In descending and ascending generations the kinship system and the kinship terms continue as if all the components of LIST "A" were blood brothers and all the components of LIST "B" were blood brothers, in a given generation. As for the kinship terms used between the components of LIST "A" and the components of LIST "B," in ascending and descending generations, the kinship system and the kinship terms continue as if the components of LIST "B" were the grandparents of the components of LIST "A." In all these cases age and sex are distinguished.

Examples of kinship terms used among the components of LIST "A."

(1) The son of Yúpuri Baúro calls Suí Ajpuékeri: Mé.
(2) Suí Ajpuékeri calls the son of Yúpuri Baúro: Meké.
(3) The son of Yúpuri Baúro denominates the son of Suí Ajpuékeri: Nijiá, since Yúpuri Baúro calls Suí Ajpuékeri: Nijiá.
(4) The son of Suí Ajpuékeri calls the son of Yúpuri Baúro: Mamí, since Suí Ajpuékeri denominates Yúpuri Baúro: Mamí.

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(5) Yúpuri Baúro calls the daughter of Suí Ajpuékeri: Majkó. Suí Ajpuékeri denominates the daughter of Yúpuri Baúro: Majkó.
(6) The daughter of Yúpuri Baúro calls Suí Ajpuékeri: Mengué. The daughter of Suí Ajpuékeri calls Yúpuri Baúro: Mengué.

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*601 614 (7) The sons of Yúpuri Baúro call the sister of Suí Ajpuékeri: Uaméu. The sons of Suí Ajpuékeri call the sister of Yúpuri Baúro: Uaméu.
Etc.

Examples of kinship terms used among the components of LIST "B."
(1) The son of Umu Sasí calls Pijkóse Báse Kúmu: Mé.
(2) Pijkóse Báse Kúmu denominates the son of Umu Sasí: Mekẽ.
(3) The son of Umu Sasí calls the son of Pijkóse Báse Kúmu: Nijiá, since Umu Sasí calls Pijkóse Báse Kúmu: Nijiá.
(4) The son of Pijkóse Báse Kúmu calls the son of Umu Sasí: Mamí, since Pijkóse Báse Kúmu denominates Umu Sasí: Mamí.
(5) Umu Sasí calls the daughter of Pijkóse Báse Kúmu: Majkó. Pijkóse Báse Kúmu calls the daughter of Umu Sasí: Majkó.
(6) The daughter of Umu Sasí calls Pijkóse Báse Kúmu: Mengué. The daughter of Pijkóse Báse Kúmu calls Umu Sasí: Mengué.
(7) The sons of Umu Sasí call the sister of Pijkóse Báse Kúmu: Uaméu. The sons of Pijkóse Báse Kúmu call the sister of Umu Sasí: Uaméu.

Examples of kinship terms used between the Component Sibs of LIST "A" and the Component Sibs of LIST "B."
(1) The son of Umu Sasí calls Yúpuri Baúro: Mekẽ, since the father of Yúpuri Baúro and the son of Umu Sasí are siblings.
(2) Yúpuri Baúro denominates the son of Umu Sasí: Mé.
(3) The son of Yúpuri Baúro calls the son of Umu Sasí: Pajké-Ró.
(4) The son of Umu Sasí denominates the son of Yúpuri Baúro: Yeé Párame.

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MIRIAPURA DIARA MAJSA

614 615] [361] [197] The sibs that belong to this phratry are located on the rivers Pirá-paraná, Apaporis, Cananarí, and Tuy. They speak the idiom traditionally known by the name of Carapaná. It consists of the following sibs:

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(1) Mumiá Pajkáre	(+)	(2) Mumiá Dayágue	(+)
(3) Mujteá Pajkáre	(C)	(4) Mujteá Dayágue	(C)
(5) Duriá Pajkáre	(C)	(6) Duriá Dayágue	(C)
(7) Poitáñare	(C)	(8) Paréroa	(C)
(9) Pruria	(C)	(10) Dajseá Kawíria	(C)
(11) Buá Majsé	(C)	(12) Bujpuá Majsé	(C)
(13) Séra Majsé	(C)	(14) Yajuána	(C)

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614 Kinship Terms Used among the Component Sibs of the Miriápura Diára Majsá phratry.

In numerical order and descending chronologically (1-13), the first one calls the second one and the subsequent ones, the second one calls the third one and the subsequent ones, etc., Nijiá.

In numerical order and ascending chronologically (13-1), the last one denominates the penultimate one and the subsequent ones, the penultimate one denominates the antepenultimate one and the subsequent ones, etc., Mamí.

The sibs numbered from 1 to 13 denominate 14 (Yajuána): Pajké-Ró.

Number 14 (Yajuána) denominates the rest of the sibs (1-13): Yeé Párame.

Examples of kinship terms used among the component sibs of the Miriápura Diára Majsá phratry.

(1) The son of Mumiá Pajkáre denominates Séra Majsé: Mé.

(2) Séra Majsé denominates the son of Mumiá Pajkáre: Meké.

(3) The son of Mumiá Pajkáre denominates the son of Séra Majsé: Nijiá, since Mumiá Pajkáre denominates Séra Majsé: Nijiá.

(4) The son of Séra Majsé calls the son of Mumiá Pajkáre: Mamí, since Mumiá Pajkáre /sic/ calls Séra Majsé: Mamí.

(5) Mumiá Pajkáre calls the daughter of Séra Majsé: Majkó. Séra Majsé calls the daughter of Mumiá Pajkáre: Majkó.

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(6) The daughter of Mumiá Pajkáre calls Séra Majsé: Mengué. The daughter of Séra Majsé calls Mumiá Pajkáre: Mengué.

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(7) The sons of Mumiá Pajkáre denominate the sister of Séra Majsé: Uaméu. The sons of Séra Majsé denominate the sister of Mumiá Pajkáre: Uaméu.

(8) The son of Yajuána denominates Mumiá Pajkáre: Meké, since the father of Mumiá Pajkáre and the son of Yajuána are siblings.

(9) Mumiá Pajkáre calls the son of Yajuána: Mé.

(10) The son of Mumiá Pajkáre denominates the son of Yajuána: Pajké-Ró.

(11) The son of Yajuána calls the son of Mumiá Pajkáre: Yeé Párame.

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ÑUJKUA DIARA MAJSA

The sibs that belong to this phratry are located at the headwaters of the Tiquié River. They speak the idiom traditionally known by the name of Barasano. It consists of the following sibs:

(1) Miriápuri Bajuári Majsé – Bará Majsé (C)
(2) Buajá Ñajkoroá (C) (3) Ñujkuá (C)
(4) Uamúta Ñárague (C) (5) Uamúta Dáyaroague (C)

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Kinship terms used among the component sibs of the Ñujkuá Diára Majsá phratry.

In numerical order and descending chronologically (1-4), the first one calls the second one and the subsequent ones, the second calls the third one and the subsequent ones, etc., Nijiá.

In numerical order and ascending chronologically (4-1), the last one calls the penultimate one, the penultimate one denominates the antepenultimate one, etc., Mamí.

The sibs numbered from 1 to 4 denominate 5 (Uamúta Dáyaroague): Pajké-Ró.

Number 5 (Uamúta Dáyaroague) denominates the rest of the sibs (1-4): Yeé Párame.

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Examples of kinship terms used among the component sibs of the Ñujkuá Diára Majsá phratry.

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(1) The son of Miriápuri Bajuári Majsé - Bará Majsé denominates Uamúta Ñárague: Mé.

(2) Uamúta Ñárague denominates the son of Miriápuri Bajuári Majsé - Bará Majsé: Meké.

(3) The son of Miriápuri Bajuári Majsé - Bará Majsé denominates the son of Uamúta Ñárague: Nijiá, since Miriápuri Bajuári Majsé - Bará Majsé calls Uamúta Ñárague: Nijiá.

(4) The son of Uamúta Ñárague denominates the son of Miriápuri Bajuári Majsé - Bará Majsé: Mamí, since Uamúta Ñárague denominates Miriápura Bajuári Majsé - Bará Majsé: Mamí.

(5) Miriápuri Bajuári Majsé - Bará Majsé denominates the daughter of Uamúta Ñárague: Majkó. Uamúta Ñárague denominates the daughter of Miriápuri Bajuári Majsé - Bará Majsé: Majkó.

(6) The daughter of Miriápuri Bajuári Majsé - Bará Majsé denominates Uamúta Ñárague: Mengué. The daughter of Uamúta Ñárague denominates Miriápuri Bajuári Majsé - Bará Majsé: Mengué.

(7) The sons of Miriápuri Bajuári Majsé - Bará Majsé denominate the sister of Uamúta Ñárague: Uaméu. The sons of Uamúta Ñárague denominate the sister of Miriápuri Bajuári Majsé - Bará Majsé: Uaméu.

(8) The son of Uamúta Dáyaroague denominates Miriápuri Bajuári Majsé - Bará Majsé: Meké, since the father of Miriápuri Bajuári Majsé - Bará Majsé and the son of Uamúta Dáyaroague are siblings.

(9) Miriápuri Bajuári Majsé - Bará Majsé denominates the son of Uamúta Dáyaroague: Mé.

(10) The son of Miriápuri Bajuári Majsé - Bará Majsé denominates the son of Uamúta Dáyaroague: Pajké-Ró.

(11) The son of Uamúta Dáyaroague denominates the son of Miriápuri Bajuári Majsé - Bará Majsé: Yeé Párame.

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MIRIAPURA BAJUARI MAJSA

The sibs that belong to this phratry are located on the rivers Isana, Querarí, Surubí, and Uainía. They speak the idiom traditionally known by the name of Maniva. It consists of the following sibs:

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(1) Bejkári	(C)	(2) Mijpiágue	(C)
(3) Mijpiá Diára	(C)	(4) Majkápiro Púra	(C)
(5) Borékearo	(C)	(6) Petároague	(C)
(7) Majároague	(C)		

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Kinship Terms used among the component sibs of the Miriápura Bajuári Majsá phratry.

In numerical order and descending chronologically (1-6), the first one calls the second one and the subsequent ones, the second one calls the third one and the subsequent ones, etc., Nijiá.

In numerical order and ascending chronologically (6-1), the last one denominates the penultimate one and the subsequent ones, the penultimate one denominates the antepenultimate one and the subsequent ones, etc., Mamí.

The sibs numbered from 1 to 6 denominate 7 (Majároague): Pajké-Ró.

Number 7 (Majároague) denominates the rest of the sibs (1-6): Yeé Párame.

Examples of kinship terms used among the component sibs of the Miriápura Bajuári Majsá phratry.

(1) The son of Bejkári denominates Petároague: Mé.

(2) Petároague denominates the son of Bejkári: Meké.

(3) The son of Bejkári denominates the son of Petároague: Nijiá, since Bejkári denominates Petároague: Nijiá.

(4) The son of Petároague denominates the son of Bejkári: Mamí, since Petároague denominates Bejkári: Mamí.

(5) Bejkári denominates the daughter of Petároague: Majkó. Petároague calls the daughter of Bejkári: Majkó.

(6) The daughter of Bejkári denominates Petároague: Mengué. The daughter of Petároague denominates Bejkári: Mengué.

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(7) The sons of Bejkári denominate the sister of Petároague: Uaméu. The sons of Petároague denominate the sister of Bejkári: Uaméu.

(8) The son of Majároague denominates Bejkári: Meké, since the father of Bejkári and the son of Majároague are siblings.

(9) Bejkári denominates the son of Majároague: Mé.

(10) The son of Bejkári denominates the son of Majároague: Pajké-Ró.

(11) The son of Majároague denominates the son of Bejkári: Yeé Párame.

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EMEKO BAJUARI MAJSA

The component sibs of this phratry are located on the Vaupés River between the hamlet of Urania and a little above the place where the Yí River empties into the Vaupés River, and on all of the Cuduiarí River. They speak the idiom traditionally known by the name of Cubeo. It consists of the following sibs:

(1) Utíwiague	(C)	(2) Socóro Páramero	(C)
(3) Biá Déroague	(C)	(4) Purí Máriroague	(C)
(5) Aúwuewague	(C)	(6) Uejsári Téroague	(C)

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Kinship terms used among the component sibs of the Emeko Bajuári Majsá phratry.

In numerical order and descending chronologically (1-5), the first one denominates the second one and the subsequent ones, the second one denominates the third one and the subsequent ones, etc., Nijiá.

In numerical order and ascending chronologically (5-1), the last one denominates the penultimate one, the penultimate one denominates the antepenultimate one, etc., Mamí.

The sibs numbered from 1 to 5 denominate 6 (Uejsári Téroague): Pajké-Ró.

Number 7 (Uejsári Téroague) denominates the rest of the sibs (1-5): Yeé Párame.

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Examples of kinship terms used among the component sibs of the Emeko Bajuári Majsá phratry.

(1) The son of Utíwiague denominates Aúwuewague: Mé.

(2) Aúwuewague denominates the son of Utíwiague: Meké.

(3) The son of Utíwiague denominates the son of Aúwuewague: Nijiá, since Utíwiague calls Aúwuewague: Nijiá.

(4) The son of Aúwuewague denominates the son of Utíwiague: Mamí, since Aúwuewague calls Utíwiague: Mamí.

(5) Utíwiague denominates the daughter of Aúwuewague: Majkó. Aúwuewague calls the daughter of Utíwiague: Majkó.

(6) The daughter of Utíwiague denominates Aúwuewague: Mengué. The daughter of Aúwuewague calls Utíwiague: Mengué.

(7) The sons of Utíwiague call the sister of Aúwuewague: Uaméu. The sons of Aúwuewague denominate the sister of Utíwiague: Uaméu.

/155/(8) The son of Uejsári Téroague denominates Utíwiague: Meké, since the father of Utíwiague and the son of Uejsári Téroague are siblings.

(9) Utíwiague denominates the son of Uejsári Téroague: Mé.

(10) The son of Utíwiague calls the son of Uejsári Téroague: Pajké-Ró.

(11) The son of Uejsári Téroague denominates the son of Utíwiague: Yeé Párame.

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KINSHIP TERMS USED AMONG THE COMPONENT SIBS OF THE FIVE PHRATRIES THAT FORM THE YEPA MAJSA TRIBE

Kinship terms used between the phratries:
Yepá Bajuári Majsá and Miriápura Diára Majsá.

Yepá Bajuári Majsá	Miriápura Diára Majsá
LIST "A"	
Yúpuri Baúro	
Yepára Oakajpeá	
Yepára Oyé	

denominate with the term Nijiá from

Mumiá Pajkáre
to
Séra Majsé

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614 Yepára Suí
615 to
Bujpuá Púra
denominate with the term Mamí from

Mumiá Pajkáre
to
Duriá Pajkáre

Yepára Suí
to
Bujpuá Púra
denominate with the term Nijiá from

Duriá Dayágue
to
Séra Majsé

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Yúpuri Baúro
to
Bujpuá Púra
denominate with the term Pajké-Ró

Yajuána

Yepá Bajuári Majsá Miriápura Diára Majsá

LIST "B"

Umu Sasí
to
Pijkóse Báse Kúmu
denominate with the term Yeé Párame from

Mumiá Pajkáre
to
Séra Majsé

Umu Sasí
to
Pijkóse Báse Kúmu
denominate with the term Nijiá

Yajuána

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614 Kinship Terms Used between the Phratries:
615 Yepá Bajuári Majsá and Ñujkuá Diára Majsá.

Yepá Bajuári Majsá — Ñujkuá Diára Majsá

LIST "A"
Yúpuri Baúro
to
Bujpuá Púra
denominate with the term Nijiá from
Miriápuri Bajuári Majsé-Bará Majsé
to
Uamúta Ñáragué

Yúpuri Baúro
to
Bujpuá Púra
denominate with the term Pajké-Ró
Uamúta Dáyaroague

Yepá Bajuári Majsá — Ñujkuá Diára Majsá
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LIST "B"
Umu Sasí
to
Pijkóse Báse Kúmu
denominate with the term Yeé Párame from
Miriápuri Bajuári Majsé-Bará Majsé
to
Uamúta Ñáragué

Umu Sasí
to
Pijkóse Báse Kúmu
denominate with the term Nijiá
Uamúta Dáyaroague

* 601
614
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/157 cont./
Kinship Terms used between the Phratries:
Yepá Bajuári Majsá and Miriápura Bajuári Majsá.

Yepá Bajuári Majsá — Miriápura Bajuári Majsá

LIST "A"
Yúpuri Baúro
to
Yepára Oyé
denominate with the term Nijiá from

Bejkári
to
Petároague

Yepára Suí
to
Bujpuá Púra
denominate with the term Mamí

Bejkári
and
Mijpiágue

Yepára Suí
to
Bujpuá Púra
denominate with the term Nijiá from

Mijpiá Diára
to
Petároague

/158/
Yúpuri Baúro
to
Bujpuá Púra
denominate with the term Pajké-Ró

Majároague

*601 /158 cont./
614
615

Yepá Bajuári Majsá — Miriápura Bajuári Majsá

LIST "B"

Umu Sasí
to
Pijkóse Báse Kúmu
denominate with the term Yeé Párame from

Bejkári
to
Petároague

Umu Sasí
to
Pijkóse Báse Kúmu
denominate with the term Nijiá

Majároague

Kinship Terms used between the Phratries:
Yepá Bajuári Majsá and Emeko Bajuári Majsá.

Yepá Bajuári Majsá — Emeko Bajuári Majsá

LIST "A"

Yúpuri Baúro
to
Bujpuá Púra
denominate with the term Nijiá

Utíwiague
to
Aúwuewague

Yúpuri Baúro
to
Bujpuá Púra
denominate with the term Pajké-Ró

Uejsári Téroague

*601
614
615

/158 cont./

Yepá Bajuári Majsá — Emeko Bajuári Majsá

/159/

LIST "B"

Umu Sasí
to
Pijkóse Báse Kúmu
denominate with the term Yeé Párame from
Utíwiague
to
Aúwuewague

Umu Sasí
to
Pijkóse Báse Kúmu
denominate with the term Nijiá
Uejsári Téroague

Kinship Terms used between the Phratries:
Miriápura Diára Majsá and Ñujkuá Diára Majsá.

Miriápura Diára Majsá — Ñujkuá Diára Majsá

Mumiá Pajkáre
to
Séra Majsé
denominate with the term Nijiá from
Miriápuri Bajuári Majsé-Bará Majsé
to
Uamúta Ñárague

Mumiá Pajkáre
to
Séra Majsé
denominate with the term Pajké-Ró
Uamúta Dáyaroague

Yajuána
denominates with the term Yeé Párame from
Miriápuri Bajuári Majsé-Bará Majsé
to
Uamúta Ñárague

*
601 /159 cont./
614 Yajuána
615 denominates with the term Nijiá

Uamúta Dáyaroague

Kinship Terms used between the Phratries:
Miriápura Diára Majsá and Miriápura Bajuári Majsá.
/160/

Miriápura Diára Majsá — Miriápura Bajuári Majsá

Mumiá Pajkáre
to
Duriá Pajkáre
denominate with the term Nijiá from

Bejkári
to
Petároague

Duriá Dayágue
to
Séra Majsé
denominate with the term Mamí

Bejkári

Duriá Dayágue
to
Paréroa
denominate with the term Nijiá from

Mijpiágue
to
Petároague

Eruria
to
Séra Majsé
denominate with the term Mamí

Mijpiágue
and
Mijpiá Diára

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601 /160 cont./
614 Eruria
615 to
Séra Majsé
denominate with the term Nijiá from

Majkápiro Púra
to
Petároague

Mumiá Pajkáre
to
Séra Majsé
denominate with the term Pajké-Ró

Majároague

/161/
Yajuána
denominates with the term Yeé Párame from

Bejkári
to
Petároague

Yajuána
denominates with the term Nijiá

Majároague

Kinship Terms used between the Phratries:
Miriápura Diára Majsá and Emeko Bajuári Majsá.
Miriápura Diára Majsá Emeko Bajuári Majsá
Mumiá Pajkáre
to
Séra Majsé
denominate with the term Nijiá from

Utíwiague
to
Aúwuewague

Mumiá Pajkáre
to
Séra Majsé
denominate with the term Pajké-Ró

Uejsári Téroague

* 601
614
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/161 cont./

Yajuána
denominates with the term Yeé Párame from

Utíwiague
to
Aúwuewague

Yajuána
denominates with the term Nijiá

Uejsári Téroague

Kinship Terms used between the Phratries:
Ñujkuá Diára Majsá and Miriápura Bajuári Majsá.

Ñujkuá Diára Majsá — Miriápura Bajuári Majsá
Miriápuri Bajuári Majsé-Bará Majsé
to
Uamúta Ñárague
denominate with the term Mamí from
/162/

Bejkári
to
Mijpiá Diára

Miriápuri Bajuári Majsé-Bará Majsé
to
Uamúta Ñárague
denominate with the term Nijiá from

Majkápiro Púra
to
Petároague

Miriápuri Bajuári Majsé-Bará Majsé
to
Uamúta Ñárague
denominate with the term Pajké-Ró

Majároague

Uamúta Dáyaroague
denominates with the term Yeé Párame from

Bejkári
to
Petároague

601
614
615

/162 cont./

Uamúta Dáyaroague
denominates with the term Nijiá

Majároague

Kinship Terms used between the Phratries:
Ñujkuá Diára Majsá and Emeko Bajuári Majsá.

Ñujkuá Diára Majsá — Emeko Bajuári Majsá

Miriápuri Bajuári Majsé-Bará Majsé
to
Uamúta Ñáragué
denominate with the term Nijiá from

Utíwiague
to
Aúwuewague

Miriápuri Bajuári Majsé-Bará Majsé
to
Uamúta Ñáragué
denominate with the term Pajké-Ró

Uejsári Téroague

/163/

Uamúta Dáyaroague
denominates with the term Yeé Párame from

Utíwiague
to
Aúwuewague

Uamúta Dáyaroague
denominates with the term Nijiá

Uejsári Téroague

Kinship Terms used between the Phratries:
Miriápura Bajuári Majsá and Emeko Bajuári Majsá.

Miriápura Bajuári Majsá — Emeko Bajuári Majsá
Bejkári
to
Petároague
denominate with the term Nijiá from

Utíwiague
to
Aúwuewague

601 /163 cont./-
614 Bejkári
615 to
Petároague
denominate with the term Pajké-Ró

Uejsári Téroague
Majároague
denominates with the term Yeé Párame from

Utíwiague
to
Aúwuewague
Majároague
denominates with the term Nijiá

Uejsári Téroague
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SUMMARY:

The most notable characteristic of Tukana /Tucano/ society is that all its members form one great family by means of the fictitious extension of kinship ties, creating patrilineal sibs that have the character of castes. In this sense, the /164/ members of the superior castes denominate the inferior castes Nijiá or Pajké-Ró, while the members of the inferior sibs denominate the members of the superior sibs with the terms Mamí or Yeé Párame. It is to be noted that the sibs that denominate the inferior sibs Pajké-Ró denominate one another among themselves with the terms Mamí or Nijiá, according to whether they are superior or inferior castes, and that the sibs that denominate superior sibs Yeé Párame denominate one another among themselves Mamí or Nijiá, according to whether they are superior or inferior castes.

One consequence of the kinship system typical of Tukana culture is the tribal exogamy, since it is considered incestuous if two Tukano individuals of different sex marry. The preferred canon of marriage is that of cross cousins with interchange of brother with sister. The institution of polygyny exists, but it is disappearing among the component sibs of the Yepá Bajuári Majsá phratry, which is the phratry most acculturated to the creole-Colombian culture. The levirate is also found, but this institution seems to be voluntary. Descent is patrilineal and residence is patrilocal, thus forming extended patrilineal families.

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/164 cont./

Among the components of the Yepá Bajuári Majsá phratry all these models of social structure are disappearing. Today it is very rare to find among the members of this phratry marriages between cross cousins, and there have appeared, with this social dislocation, new kinship terms that correspond to the new patterns of marriage and kinship. It would be interesting to see to what point the Yepá Bajuári Majsá phratry varies from the other Tukana phratries, but so far it has been impossible to undertake this work.

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/For information on Tucano kinship terminology and the extension and application of these kin terms to the various component sibs of the five major phratries, see category 116, pp. 1-56./